A U M

Sages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be.—*Bhagavad-Gita, II.*

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable.—*Voice of the Silence, 14.*

THEOSOPHY

Vol. V **APRIL, 1917** **No. 6**

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STUDIES IN ISIS UNVEILED

II.

ADEPTS AND THE SECRET DOCTRINE.

The accompanying article is made up of textual extracts from Isis Unveiled, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

FROM the first ages of man the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuaries. These guardians of the primitive divine revelation were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe.

The difference in creeds and religious practice was only external. Too many of our thinkers do not consider that the numerous changes in language, the allegorical phraseology and evident secretiveness of the old Mystical writers, who were generally under an obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled translators and commentators. The phrases of the mediaeval alchemist they read literally; and even the veiled symbology of Plato is commonly misunderstood by the modern scholar.

Almost without exception ancient and mediaeval scholars believed in the arcane doctrines of wisdom. These included Alchemy, the Chaldeo-Jewish Kabala, the esoteric systems of Pythagoras and the old Magi, and those of the later Platonic philosophers and theurgists, the Indian Gymnosophists and the Chaldean astrologers.

Formerly, magic was a universal science, entirely in the hands of the sacerdotal savant. Though the focus was jealously guard-

ed in the sanctuaries, its rays illuminated the whole of mankind. Otherwise, how are we to account for the extraordinary identity of "superstitions," customs, traditions, and even sentences, repeated in popular proverbs scattered from one pole to the other?

The fables of the mythopoeic ages will be found to have but allegorized the greatest truths of geology and anthropology. It is in these ridiculously expressed fables that science will have to look for her "missing links."

Otherwise, whence such strange "coincidences" in the respective histories of nations and peoples so widely thrown apart? Whence that identity of primitive conceptions which fables and legends though they are termed now, contain in them nevertheless the kernel of historical facts, of a truth thickly overgrown with the husks of popular embellishment, but still a truth?

Even the so-called fabulous narratives of certain Buddhistical books, when stripped of their allegorical meanings, are found to be the secret doctrines taught by Pythagoras. What Buddha taught in the sixth century, B. C., in India, Pythagoras taught in the fifth, in Greece and Italy.

There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumors of the world, studying the great problem of the physical and spiritual universes. They have their secret records in which are preserved the fruits of the scholastic labors of the long line of recluses whose successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh, and the imperial Thebes; the legends and traditions commented upon by the masters of Solon, Pythagoras, and Plato, in the marble halls of Heliopolis and Sais; traditions which, in their days, already seemed to hardly glimmer from behind the foggy curtains of the past;—all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another. We must bear in mind that authentic treatises upon ancient magic of the Chaldean and Egyptian lore are not scattered about in public libraries, and at auction sales. That such exist is nevertheless a fact.

The keys to the Biblical miracles of old, and to the phenomena of modern days; the problems of psychology, physiology, and the many "missing links" which have so perplexed scientists, are all in the hands of secret fraternities.

No wonder that the Northern seer, Swedenborg, advises people to search for the LOST WORD among the hierophants of Tartary, China, and Thibet; for it is there, and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties.

The grandiose poetry of the four Vedas; the Books of Hermes; the Chaldean Book of Numbers; the Nazarene Codex; the Kabala of the Tanaim; the Sepher Jezira; the Book of Wisdom of Schlomah (Solomon); the secret treatise on Muhta and

Badha, attributed by the Buddhist kabalists to Kapila, the founder of the Sankhya system; the Brahmanas; the Stan-Gyour of the Thibetans; all these volumes have the same ground-work. Varying but in allegories they teach the same secret doctrine which, when once thoroughly eliminated, will prove to be the Ultima Thule of true philosophy, and disclose what is this LOST WORD. Our scientists do not—nay, cannot understand correctly the old Hindu literature. They have a perfect right to the just consciousness of their great learning, but none at all to lead the world into their own error, by making it believe that they have solved the last problem of ancient thought in literature, whether Sanscrit or any other; that there lies not behind the external "twaddle" far more than was ever dreamed of by our modern exact philosophy; or that above and beyond the correct rendering of Sanscrit words and sentences there is no deeper thought, intelligible to some of the descendants of those who veiled it in the morning hours of earth's day, if they are not to the profane reader. No people in the world have ever attained to such grandeur of thought in ideal conceptions of the Deity and its offspring, MAN, as the Sanscrit metaphysicians and theologians.

Verily the Christs of the pre-Christian ages were many. But they died unknown to the world, and disappeared silently and mysteriously. There never was nor ever will be a truly philosophical mind, whether of Pagan, heathen, Jew, or Christian, but has followed the same path of thought.

Who, of those who ever studied the ancient philosophies, who understand intuitionally the grandeur of their conceptions, the boundless sublimity of their views of the Unknown Deity, can hesitate for a moment to give the preference to their doctrines over the incomprehensible dogmatic and contradictory theology of the hundreds of Christian sects? Who that has ever read Plato and fathomed his *To On*, "whom no person has seen except the son," can doubt that Jesus was a disciple of the same secret doctrine which had instructed the great philosopher? For Plato never claimed to be the inventor of all that he wrote, but gave credit for it to Pythagoras, who, in his turn, pointed to the remote East as the source whence he derived his information and his philosophy.

The mass of cumulative evidence has been reinforced to an extent which leaves little, if any, room for further controversy. A conclusive opinion is furnished by too many scholars to doubt the fact that India was the *Alma-Mater*, not only of the civilization, arts, and sciences, but also of all the great religions of antiquity; Judaism, and hence Christianity, included.

And when we say, indiscriminately, "India," we do not mean the India of our modern days, but that of the archaic period. In those ancient times, countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The

countries now named Thibet, Mongolia, and Great Tartary, were also considered by the ancient writers as India.

And now we will try to give a clear insight into one of the chief objects of this work. What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practiced by the initiates of every country, who alone were aware of its existence and importance. The proofs of this identity of fundamental doctrine in the old religions are found in the prevalence of a system of initiation; in the secret sacerdotal castes who had the guardianship of mystical words of power, and a public display of a phenomenal control over natural forces, indicating association with preterhuman beings. Every approach to the Mysteries of all these nations was guarded with the same jealous care, and in all, the penalty of death was inflicted upon initiates of any degree who divulged the secrets entrusted to them. There was an identity of vows, formulas, rites, and doctrines, between the ancient faiths. Not only is their memory still preserved in India, but also the Secret Association is still alive and as active as ever. The chief pontiff and hierophant, the *Brahmatma,* is still accessible to those "who know," though perhaps recognized by another name; and the ramifications of his influence extend throughout the world.

The secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes, and of the adepts of whatever age and nationality, including the Chaldean Kabalists and the Jewish *nazars,* were *identical* from the beginning. When we use the term *Buddhists* we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama-Buddha, nor the modern Buddhistic religion, but the secret philosophy of Sakyamuni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism. By *Buddhism,* therefore, we mean that religion signifying literally the doctrine of wisdom, and which by many ages antedates the metaphysical philosophy of Siddartha Sakyamuni. The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the secret wisdom, or magic; this is the "Temple" which can be reared without the sound of the hammer, or any tool of iron being heard in the house while it is "in building."

In the East, this science is called, in some places, the "seven-storied," in others, the "nine-storied" Temple; every story answers allegorically to a degree of knowledge acquired. Throughout the countries of the Orient, wherever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as Builders—for they build the temple of knowledge, of secret science.

The "wisdom" of the archaic ages did not die out, and the *Gnosis* still lingers on earth, and its votaries are many, albeit unknown. Such secret brotherhoods have been mentioned by more

than one great author. If they have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily.

But there are numbers of these mystic brotherhoods which have naught to do with "civilized" communities. Many are the candidates at the doors of those who are supposed to know the path that leads to the secret brotherhoods. The great majority are refused admittance, and these turn away interpreting the refusal as an evidence of the non-existence of any such secret society. Thus these societies will go on and hear themselves denied without uttering a word until the day shall come for them to throw off their reserve and show how completely they are masters of the situation. The present writer states a few facts concerning them, by the special permission of one who has a right to give it. The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science.

Our work, then, is a plea for the recognition of the Hermetic Philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology. The religion of the ancients is the religion of the future. A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts. No other claim is advanced for a hearing of the opinions contained in the present work than that they are based upon many years' study of both ancient magic and its modern form, Spiritualism.*

NOTE.—The volume and page references to Isis Unveiled, from which the foregoing article is compiled, are, in the order of the excerpts, as follows: i, 37-8; i, 205; i, 247; i, 122; i, 291; i, 347; i, 557; i, 558; i, 559; i, 573; i, 580; i, 581; i, 583; ii, 43; ii, 84; ii, 38; ii, 39; ii, 30; i, 589; ii, 98-9; ii, 100; ii, 142; ii, 143; ii, 391-2; ii, 402-3-4; ii, 307; i, v; i, vii; i, 613; i, 42.

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SOLIDARITY*

We are all members of one body, and the man who endeavors to supplant and destroy another man is like the right hand seeking to cut off the left through jealousy. He who kills another slays himself; he who steals from another defrauds himself; he who wounds another maims himself; for others exist in us and we in them.

The rich weary themselves, detest each other, and turn in disgust from life, their wealth itself tortures and burns them, because there are poor in want of bread. The weariness of the rich is the distress of the poor.

ELIPHAS LEVI.

* This article was first printed by H. P. Blavatsky in *Lucifer* for August, 1890.

THE UNIVERSE IN A NUT-SHELL*

THE article on dreams alluded to in the following letter is reprinted with the desired explanatory notes for the information of our readers:—

TO THE EDITOR.

The accompanying extract is from an article in a recent issue of Chamber's *Journal*. I hope you will reprint the same and kindly give full explanations upon the following subjects:—

(1) Are dreams always real? If so, what produces them; if not real, yet may they not have in themselves some deep significance?

(2) Tell us something about our antenatal state of existence and the transmigration of soul?

(3) Give us anything that is worth knowing about Psychology as suggested by this article?

Your most fraternally and obediently,

JEHANGIR CURSETJI TARACHAND, F. T. S.

Bombay, November 10, 1881.

Editor's Answer.

To put our correspondent's request more exactly, he desires the *Theosophist* to call into the limits of a column or two the facts embraced within the whole range of all the sublunar mysteries with "full explanations." These would embrace—

(1) The complete philosophy of dreams, as deduced from their physiological, biological, psychological and occult aspects.

(2) The Buddhist *Jatakas* (re-births and migrations of our Lord Sakya-Muni) with a philosophical essay upon the transmigrations of the 387,000 Buddhas who "turned the wheel of faith," during the successive revelations to the world of the 125,000 other Buddhas, the Saints, who can "overlook and unravel the thousand-fold knotted threads of the moral chain of causation," throwing in a treatise upon the *Nidhanas*, the chain of twelve causes with a complete list of their two millions of results, and copious appendices by some Arahats, "who have attained the stream which floats into Nirvana."

(3) The compounded reveries of the world-famous psychologists; from the Egyptian Hermes, and his *Book of the Dead*; Plato's definition of the Soul, in *Timæus;* and so on, down to the *Drawing-Room Nocturnal Chats with a Disembodied Soul*, by Rev. Adramelech Romeo Tiberius Toughskin from Cincinnati.

Such is the modest task proposed. Suppose we first give the article which has provoked so great a thirst for philosophical information, and then try to do what we can. It is a curious case,—if not altogether a literary fiction:—

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* This article was first printed by H. P. Blavatsky in *The Theosophist* for January, 1882.

Dream-Land and Somnambulism.

"The writer of this article has a brother-in-law who has felt some of his dreams to be of a remarkable and significant character; and his experience shows that there is a strange and inexplicable connexion between such dreams and the state of somnambulism. Before giving in detail some instances of somnambulism as exhibited by him and also by his daughter, I will give an account of one of his dreams, which has been four times repeated in its striking and salient points at uncertain periods, during the past thirty years. He was in his active youth a practical agriculturist, but now lives retired. All his life he has been spare of flesh, active, cheerful, very companionable, and not in any sense what is called a book-worm. His dream was as follows: He found himself alone, standing in front of a monument of very solid masonry, looking vacantly at the north side of it, when to his astonishment, the middle stones on the level of his sight gradually opened and slid down one on another, until an opening was made large enough to uphold a man. All of a sudden, a little man, dressed in black, with a large bald head, appeared inside the opening, seemingly fixed there by reason of his feet and legs being buried in the masonry. The expression of his face was mild and intelligent. They looked at each other for what seemed a long time without either of them attempting to speak, and all the while my brother's astonishment increased. At length, as the dreamer expressed himself, 'The little man in black with the bald head and serene countenance' said: 'Don't you know me? I am the man whom you murdered in an *ante-natal state of existence;* and I am waiting until you come, and shall wait without sleeping. There is no evidence of the foul deed in your state of human existence, so you need not trouble yourself in your mortal life—shut me again in darkness.'

The dreamer began, as he thought, to put the stones in their original position, remarking as he expressed himself—to the little man:—'This is all a dream of yours, for there is no ante-natal state of existence.' The little man who seemed to grow less and less, said: 'Cover me over and begone.' At this the dreamer awoke.

Years passed away, and the dream was forgotten in the common acceptation of the term, when behold! without any previous thought of the matter, he dreamed that he was standing in the sunshine, facing an ancient garden-wall that belonged to a large unoccupied mansion, when the stones in front of it began to fall out with a gently sliding motion, and soon revealed the self-same mysterious person, and every thing pertaining to him, including his verbal utterances as on the first occasion, though an uncertain number of years had passed. The same identical dream has since occurred twice at irregular periods; but there was no change in the facial appearance of the *little man in black.*"

Editor's Note.—We do not feel competent to pronounce upon the merits or demerits of this particular dream. The interpretation of it may be safely left with the Daniels of psychology who, like W. A. Hammond, M. D., of New York, explain dreams and somnambulism as due to *an exalted condition of the spinal cord.* It may have been a meaningless, chance-dream, brought about by a concatenation of thoughts which occupy mechanically the mind during sleep—

> "That dim twilight of the mind,
> When Reason's beam, half hid behind
> The clouds of sense, obscurely gilds
> Each shadowy shape that fancy builds."—

—when our mental operations go on independently of our conscious volition.

Our physical senses are the agents by means of which the astral spirit or "conscious something" within, is brought by contact with the external world to a knowledge of actual existence; while the spiritual senses of the astral man are the media, the telegraphic wires by means of which he communicates with his higher principles, and obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world.* The Buddhist philosopher holds that by the practice of the *dhyanas* one may reach "the enlightened condition of mind which exhibits itself by *immediate recognition of sacred truth, so that on opening the Scriptures* (or any books whatsoever?) *their true meaning at once flashes into the heart.*" [Beal's *Catena,* &c., p. 255.] If the first time, however, the above dream was meaningless, the three following times it may have recurred by the suddenly awakening of that portion of the brain to which it was due—as in dreaming, or in somnambulism, the brain is asleep only in parts, and called into action through the agency of the external senses, owing to some peculiar cause: a word pronounced, a thought, or picture lingering dormant in one of the cells of memory, and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream, a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after. Tartinia, the famous Italian violinist, composed his "Devil's Sonata" under the inspiration of a dream. During his sleep he thought the Devil appeared to him and challenged him to a trial of skill upon his own private

* See *Editor's Note,* on the letter that follows this one "Are Dreams but Idle Visions?"

violin, brought by him from the infernal regions, which challenge Tartinia accepted. When he awoke, the melody of the "Devil's Sonata" was so vividly impressed upon his mind that he there and then noted it down; but when arriving towards the *finale* all further recollection of it was suddenly obliterated, and he lay aside the incomplete piece of music. Two years later, he dreamt the very same thing and tried in his dream to make himself recollect the *finale* upon awakening. The dream was repeated owing to a blind street-musician fiddling on his instrument under the artist's window. Coleridge composed in a like manner his poem "Kublai Khan," in a dream, which, on awakening, he found so vividly impressed upon his mind that he wrote down the famous lines which are still preserved. The dream was due to the poet falling asleep in his chair while reading in Purcha's "Pilgrimage" the following words: "Here, the Khan Kublai commanded a palace to be built . . . enclosed within a wall."

The popular belief that among the vast number of meaningless dreams there are some in which presages are frequently given of coming events is shared by many well-informed persons, but not at all by science. Yet there are numberless instances of well-attested dreams which were verified by subsequent events, and which, therefore, may be termed prophetic. The Greek and Latin classics teem with records of remarkable dreams, some of which have become historical. Faith in the spiritual nature of dreaming was as widely disseminated among the pagan philosophers as among the Christian fathers of the church, nor is belief in sooth-saying and interpretations of dreams (oneiromancy) limited to the heathen nations of Asia, since the Bible is full of them. This is what Eliphas Levi, the great modern Kabalist, says of such divinations, visions and prophetic dreams.*

"Somnambulism, premonitions and second sights are but a disposition, whether accidental or habitual, to dream, awake, or during a voluntary, self-induced, or yet natural sleep, *i. e.*, to perceive (and guess by intuition) the analogical reflections of the Astral Light. . . . The paraphernalia and instruments of divinations are simply means for (magnetic) communications between the divinator and him who consults him: they serve to fix and concentrate two wills (bent in the same direction) upon the same sign or object; the queer, complicated, moving figures helping to collect the reflections of the Astral fluid. Thus one is enabled, at times to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, &c, &c., fantastic forms having their existence but in the *translucid* (or the seer's imagination). Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the *translucid*, and calling forth a cerebral illusion, which makes to seem as real images the simple reflections of the astral light. Thus the fittest persons for this kind of

* *Rituel de la Haute Magie.* Vol. I, p. 356-7.

divination are those of a nervous temperament whose sight is meek and imagination vivid, children being the best of all adapted for it. But *let no one misinterpret the nature of the function attributed by us to imagination in the art of divination.* We see through our imagination doubtless, and that is the natural aspect of the *miracle;* but *we see actual and true things,* and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the adepts. . . . "

And now we give room to a second letter which relates to us a dream verified by undeniable events.

ARE DREAMS BUT IDLE VISIONS?

TO THE EDITOR OF THE THEOSOPHIST.

A few months ago, one Babu Jugut Chunder Chatterjee, a Sub-Deputy Collector of Morshedabad, in Bengal, was stationed *pro tem* on duty at Kandi—a sub-division of the Morshedabad District. He had left his wife and children at Berhampore, the head-quarters of the District and was staying at Kandi with Babu Soorji Coomar Basakh (Sub-Deputy Collector of the Sub-Division,) at the residence of that gentleman.

Having received orders to do some work at a place some ten miles off from Kandi, in the interior, Babu Jugut Chunder made arrangements accordingly to start the next day. During that night he dreams, seeing his wife attacked with cholera, at Berhampore, and suffering intensely. This troubles his mind. He relates the dream to Babu Soorji Coomar in the morning, and both treating the subject as a meaningless dream, proceed without giving it another thought to their respective business.

After breakfast Babu Jugut Chunder retires to take before starting a short rest. In his sleep he dreams the same dream. He sees his wife suffering from the dire disease acutely, witnesses the same scene, and awakes with a start. He now becomes anxious, and arising, relates again dream No. 2, to Babu Soorji, who knows not what to say. It is then decided, that as Babu Jugut Chunder has to start for the place he is ordered to, his friend, Babu Soorji Coomar will forward to him without delay any letters or news he may receive to his address from Berhampore, and having made special arrangements for this purpose, Babu Jugut Chunder departs.

Hardly a few hours after he had left, arrives a messenger from Berhampore with a letter for Babu Jugut. His friend remembering the mood in which he had left Kandi and fearing bad news, opens the letter and finds it a corroboration of the twice-repeated dream. Babu Jugut's wife was attacked with cholera at Berhampore, on the very night her husband had dreamt of it and was still suffering from it. Having received the news sent on with a special messenger, Babu Jugut returned at once to Ber-

hampore, where immediate assistance being given, the patient eventually recovered.

The above was narrated to me at the house of Babu Lal Cori Mukerjee, at Berhampore, and in his presence, by Babus Jugut Chunder and Soorji Coomar themselves, who had come there on a friendly visit, the story of the dream being thus corroborated by the testimony of one who had been there, to hear of it, at a time when none of them ever thought it would be realized.

The above incident may, I believe, be regarded as a fair instance of the presence of the ever-watchful astral soul of man with a mind independent of that of his own physical brain. I would, however, feel greatly obliged by your kindly giving us an explanation of the phenomenon. Babu Lal Cori Mukerji is a subscriber to the *Theosophist* and, therefore, this is sure to meet his eye. If he remembers the dates or sees any circumstance omitted or erroneously stated herein, the writer will feel greatly obliged by his furnishing additional details and correcting, if necessary, any error, I may have made after his consulting with the party concerned.

As far as I can recollect the occurrence took place this year 1881.

NAVIN K. SARMAN BANERJEE, F. T. S.

Editor's Note.—"Dreams are interludes which fancy makes," Dryden tells us; perhaps to show that even a poet will make occasionally his muse subservient to sciolistic prejudice.

The instance as above given is one of a series of what may be regarded as exceptional cases in dreamlife, the generality of dreams, being indeed, but "interludes which fancy makes." And, it is the policy of materialistic, matter-of-fact science to superbly ignore such exceptions, on the ground, perchance, that the exception confirms the rule,—we rather think, to avoid the embarrassing task of explaining such exceptions. Indeed, if one single instance stubbornly refuses classification with "strange co-incidences" —so much in favor with sceptics—then prophetic, or verified dreams would demand an entire remodelling of physiology. As in regard to phrenology, the recognition and acceptance by science of prophetic dreams—(hence the recognition of the claims of Theosophy and Spiritualism)—would, it is contended, "carry with it a new educational, social, political, and theological science." Result: Science will never recognise either dreams, spiritualism, or occultism.

Human nature is an abyss, which physiology and human science in general, has sounded less than some who have never heard the word physiology pronounced. Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery—man's inner nature. The key to it is—man's dual being. It is that key that they refuse to use.

well aware that if once the door of the adytum be flung open, they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, false as everything built upon, and starting from false or incomplete premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, *how account, in such case* for the numerous facts of verified dreams? To say that man is a dual being; that in man—to use the words of Paul—"There is a natural body, and there is a spiritual body"—and that, therefore, he must, of necessity, have a double set of senses—is tantamount in the opinion of the educated sceptic, to uttering an unpardonable, most unscientific fallacy. Yet it has to be uttered—science notwithstanding.

Man is undeniably endowed with a double set: with natural or physical senses,—these to be safely left to physiology to deal with; and, with sub-natural or spiritual senses belonging entirely to the province of psychological science. The Latin word "sub," let it be well understood, is used here in a sense diametrically opposite to that given to it—in chemistry, for instance. In our case it is not a preposition, but a prefix as in "sub-tonic" or "sub-bass" in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a key-note vibrating from and through eternity; having an undeniable existence *per se* yet possessing an appreciable pitch but for "the acutely fine ear"*—so the definite harmony or disharmony of man's external nature is seen by the observant to depend wholly on the character of the key-note struck for the *outer* by the *inner* man. It is the spiritual EGO or SELF that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain and variable of all instruments, and which more than any other needs constant tuning; it is its voice alone, which like the sub-bass of an organ underlies the melody of his whole life—whether its tones are sweet or harsh, harmonious or wild, *legato* or *pizzicato*.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles,† or towards its physical shell that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it

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* This tone is held by the specialists to be the middle F of the Piano.—*Ed. Theosophist.*

† The sixth principle, or spiritual soul, and the seventh—its purely spiritual principle, the "Spirit" or *Parabrahm*, the emanation from the unconscious ABSOLUTE (See "Fragments of Occult Truth," October number *Theosophist*, 1881). [Reprinted in THEOSOPHY for January, 1914.—ED. THEOSOPHY.]

feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former—always in full inactivity and rest during the deep sleep of man with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one, whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, astral Ego from its higher "Spiritual Soul;" as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his Astral Soul,—during sleep the brains of both these men remain in a complete state of anæmia or full inactivity. Such persons rarely, if ever, will have any dreams at all, least of all "visions that come to pass". In the former, as the waking time approaches, and his sleep becomes lighter, the mental changes beginning to take place, they will constitute dreams in which intelligence will play no part; his half-awakened brain suggesting but pictures which are only the hazy grotesque reproductions of his wild habits in life; while in the latter—unless strongly preoccupied with some exceptional thought—his ever present instinct of active habits will not permit him to remain in that state of semi-sleep during which consciousness beginning to return we see dreams of various kinds, but will arouse him, at once, and without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle; and the latter though *per se* quasi-unconscious part of the utterly unconscious, because utterly *immaterial* Absolute*—yet having in itself inherent capabilities of Omniscience, Omnipresence and Omnipotence which as soon as the pure essence comes in contact with pure sublimated and (to us) imponderable matter—imparts these attributes in a degree to the as pure Astral *Ego*. Hence highly spiritual persons, will see visions and dreams during sleep and even in their hours of wakefulness: these are the sensitives, the natural-born seers, now loosely termed "spiritual *mediums,*" there being no distinction made between a sub-

* To this teaching every kind of exception will be taken by the Theists and various objections raised by the Spiritualists. It is evident that we cannot be expected to give within the narrow limits of a short article a full explanation of this highly abstruse and esoteric doctrine. To say that the Absolute Consciousness is *Unconscious* of its consciousness, hence to the limited intellect of man must be "Absolute Unconsciousness," seems like speaking of a square triangle. We hope to develop the proposition more fully in one of the forthcoming numbers of "Fragments of Occult Truth" of which we may publish a series. We will then prove, perhaps, to the satisfaction of the non-prejudiced that the *Absolute*, or the *Unconditioned*, and (especially) the unrelated is a mere fanciful abstraction, a fiction, unless we view it from the standpoint and in the light of the more educated pantheist. To do so, we will have to regard the "Absolute" merely as the aggregate of all intelligences, the totality of all existences, incapable of manifesting itself but through the interrelationship of its parts, as *It* is absolutely incognizable and *non*-existent outside its phenomena, and depends entirely on its ever-correlating Forces, dependent in their turn on the One Great Law.—*Ed. Theosophist.*

jective seer, a *neurypnological* subject, and even an adept—one who has made himself independent of his physiological idiosyncracies and has entirely subjected the outer to the *inner* man. Those less spiritually endowed, will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feeling in regard to the perceived object.

Had Babu Jugut Chunder's case been more seriously gone into, we would have learned that for one or several reasons, either he or his wife was intensely attached to the other; or that the question of her life or death was of the greatest importance to either one or both of them. "One soul sends a message to another soul" —is an old saying. Hence, premonitions, dreams, and visions. At all events, and in this dream at least, there were no "disembodied" spirits at work, the warning being solely due to either one or the other, or both of the two living and incarnated Egos.

Thus, in this question of verified dreams, as in so many others, Science stands before an unsolved problem, the insolvable nature of which has been created by her own materialistic stubbornness, and her time-cherished routine-policy. For, either man is a dual being, with an inner Ego* in him, this Ego "the real" man, distinct from, and independent of the outer man proportionally to the prevalency or weakness of the material body; an Ego the scope of whose senses stretches far beyond the limit granted to the physical senses of man; an Ego which survives the decay of its external covering—at least for a time, even when an evil course of life has made him fail to achieve a perfect union with its spiritual higher Self, *i. e.*, to blend its *individuality* with it, (the *personality* gradually fading out in each case); or—the testimony of millions of men embracing several thousands of years; the evidence furnished in our own century by hundreds of the most educated men—often by the greatest lights of science—all this evidence, we say, goes to naught. With the exception of a handful of scientific authorities, surrounded by an eager crowd of sceptics and sciolists, who having never seen anything, claim, therefore, the right of denying everything,—the world stands condemned as a gigantic Lunatic Asylum! It has, however, a special department in it. It is reserved for those, who, having proved the soundness of their mind, must, of necessity be regarded as Impostors and Liars. . . .

Has then the phenomenon of dreams been so thoroughly studied by materialistic science, that she has nothing more to learn, since she speaks in such authoritative tones upon the subject? Not in the least. The phenomena of sensation and volition, of intellect and instinct, are, of course, all manifested through the channels of the nervous centres the most important of which is the brain. Of the peculiar substance through which these actions take place—a

* Whether with one solitary Ego, or Soul, as the Spiritualists affirm, or with several—*i. e.*, composed of seven principles, as Eastern esoteric teaches, is not the question at issue for the present. Let us first prove by bringing our joint experience to bear, that there is in man something beyond Buchner's Force and Matter.—*Ed. Theosophist.*

substance the two forms of which are the vesicular and the fibrous, the latter is held to be simply the propagator of the impressions sent to or from the vesicular matter. Yet while this physiological office is distinguished, or divided by Science into three kinds—the motor, sensitive and connecting—the mysterious agency of intellect remains as mysterious and as perplexing to the great physiologists as it was in the days of Hippocrates. The scientific suggestion that there may be a fourth series associated with the operations of thought has not helped towards solving the problem; it has failed to shed even the slightest ray of light on the unfathomable mystery. Nor will they ever fathom it unless our men of Science accept the hypothesis of DUAL MAN.

WILL-POWER*

NOTHING can resist the will of man, when he knows what is true and wills what is good.

To will evil is to will death. A perverse will is the beginning of suicide.

We can and should accept evil as the means to good, but we must never will it or practise it, otherwise we should demolish with one hand what we erect with the other. A good intention never justifies bad means. When it submits to them it corrects them, and condemns them while it makes use of them.

To earn the right to possess permanently, we must will long and patiently.

The more numerous the obstacles which are surmounted by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.

To affirm and will what ought to be is to create; to affirm and will what should not be is to destroy.

To do nothing is as fatal as to commit evil, and it is more cowardly.

Sloth is the most unpardonable of the deadly sins.

To suffer is to labor. A great misfortune properly endured is a progress accomplished. Those who suffer much live more truly than those who undergo no trials.

ELIPHAS LEVI.

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* This article was first printed by H. B. Blavatsky in *Lucifer* for July, 1890.

FROM THE BOOK OF IMAGES

IMRI, following the path, entered the fog of bewilderment. This is always a place where two roads meet. One road seemed the most inviting. It stretched away, smooth and fair, mounting evenly to brilliant skies, and at the summit line he could see Imri jeweled with light, the beacon of guidance for the multitude of men.

This was the reflection of the Imri of dreams cast upon the screen of time, and is caused by the light of the Soul being broken and scattered by the myriads of desires in the heart. Imri did not know this. Full of zeal to be of service to all souls his gaze was turned outward, thinking other souls separate from himself. The traitors of delusion that ensnare the steps of men were known to him. He had seen them in others and was constantly warning against them, pointing all men to the path of the One Self. But since there is no separateness at all, these traitors of delusion were in the heart of Imri also, making merry in the fire of Imri's devotion. This Imri did not dream. Only those who are awake in the midst of dreams know this. To those who are not awake the dream path is the real. Fair and full is the dream path, and the path of the real seems like a troubled dream.

Imri spoke to his preceptor, whose steps were moderated to his own.

"This is the path;" and Imri turned to the left.

When Imri had chosen and entered the path the Guru walked behind him. After a time this was observed by Imri.

"Master, how is this? In the beginning, when first I found you, it was you who walked before. Then, I remember, for a time we walked side by side. Now, though the way is fair and broad, your steps lag and it is I who lead."

"This path is of thy choosing, not mine. I but go with thee a little way."

"Is not this the path of the Self?"

"All paths are the Path of the Self," replied the preceptor; "the Self in each chooses its own path. There is no other way."

Imri was troubled, and reproved his preceptor.

"I do not understand you. These are dark sayings. You, who are my preceptor, should enlighten me. I desire only to learn."

"This is the path of learning," answered the Guru, not answering Imri's reproach.

Imri was vexed in his heart, thinking the Guru was devoid of sympathy, or weary of journeying, or perhaps had misunderstood him. He knew that those who are devoid of sympathy grow

weary, and that weariness and lack of sympathy make one misunderstand. He felt compassion for the preceptor. His vexation left his heart and he turned in sympathy to the Guru to speak friendly words. But the preceptor seemed a great way off, so Imri waited till his preceptor should draw near again. But though he waited a space the Guru seemed no nearer. Vexation rose again in the heart of Imri, calling attention to the delay in the journey, and suggesting that it would be better to proceed, so as to prepare shelter at the day's end for the preceptor. Imri felt a glow of satisfaction in this thought, and resumed his march.

When night came, Imri looked once more at the summit of the dream self. It stood crowned and radiant, but higher in the heavens than at starting, and while he gazed, farther than ever away. He had marched all day with full vigor and this seemed strange, for the way had been level and fair.

He made haste to prepare shelter for the night, thinking kindly of his preceptor, and pondering the questions to be asked in the evening's repose. But when darkness spread the curtains of the night, the preceptor was not yet come.

Imri feared that misfortune had come upon his preceptor. He remembered their past wanderings together and his memory sped him over the days of their acquaintance, even to the beginning. His heart warmed in the immediate memorial presence of benefactions received. From the fire of his gratitude the traitors of delusion fled in haste.

Imri rose and retraced his steps out of gratitude to the preceptor, to find him and aid him to shelter. In all this Imri had no thought other than gratitude, for desires still lay hid in his heart. Imri did not know this, and therefore did not dream that he had strayed from the Path through wrong choosing. In dreams the path of the dream is the true path. The real is the path of waking. Nevertheless the path of waking lies through dream. How could it be other than this, if the life of men is a dream? Imri did not know that the ladder to waking from dreams lies in gratitude. He felt only his gratitude, not knowing where it leads and not thinking.

Shukra, the star of evening, lighted his path. Before this star set Imri found the preceptor. Imri thought that the Guru had hastened his steps, finding him quickly. This was not true, for the preceptor had not moved. Only Imri had marched long and returned. Without moving is the journey on the path for those who have found the Path. Long is the journey of those who search for the Path. Desire had taken Imri on the day's march. Gratitude had cut with a sword the return. Imri found the Guru again through gratitude.

"I thought I had lost you, my Master. Where have you been in the day? We must hasten our steps to the shelter I have prepared for you and for me. Let me help you the rest of the way."

"Look," said the preceptor, smiling tenderly.

Imri felt a great lassitude, from relief at finding the preceptor, and from his long march. He looked where the Guru was looking, over the path he had followed and from which he had returned. Beneath the gaze of the preceptor all things were clear in the darkness of the night, and clear in the languor of Imri.

Imri saw that the path he had followed was the myriad path of the desires hid in the heart, made golden by the light of the soul. The far summit of his dreams was the egotism of the head, desiring eminence. The multitudes for whom he had seemed as a beacon of guidance were other men following dreams like himself. Each one of the multitude saw himself as Imri had seen himself. Each aspired to the path, and each saw himself leader of men.

Then humility was in the heart of Imri, and the sorrow of all souls was his, for he saw that the path he had followed led ever downward and that most men walk that way, following their dreams, thinking their dreams the path.

"Look further," said the Guru, speaking kindly.

Imri saw a strange thing.

Constantly, at each step that they took, there sprang up before each man of the multitude two paths, one broad and full and fair seeming, pointing straight ahead in the line of their desire; the other, mounting steep and abrupt, seemed to end, or be swallowed in darkness. Few gave even one glance at the steep path. Most entered at once the fair way, which seemed straight, but which turned to the left.

"Master, teach me the meaning of this symbol. Why do all choose the smooth road, and none try the rugged path?"

"Dreams are born of the desires which are hid in the heart. All seek to enter the path, but they follow the voice of desire which is golden and sweet and enticing, luring men on. The path is the service of soul. When men aspire to enter the path, desire dreams an easy path."

"Why do not the Masters and Gurus restrain them, and show them the path of duty?"

"It is the Master in the heart of each, which offers at each step that men take, the steep path you have seen."

"Can not men see the true path?"

"They see, but they do not consider because of the desires hid in the heart."

"Why do not the Masters speak, showing the true path?"

"In their dreams, desire, clothed in the light of their souls, seems to them the Master, and the voice of the Guru seems but a dream, hard and unfeeling."

"Can nothing be done to awaken these souls wrapped in the images of desire?"

"In their dreams they choose always the road that seems fair and smooth. But the myriad desires bruise their feet. Then they consider and listen."

"Ah," said Imri, "even as I was bruised and came to thee, my Preceptor, in the beginning."

"I was with you always," answered the Guru, "for whatever the path taken by mankind, that path is mine."

PYTHAGORIC SENTENCES FROM THE PROTREPTICS OF IAMBLICUS*

AS we live through Soul, it must be said that by the Virtue of this we live well; just as because we see through the eyes, we see well through the virtue of these.

It must not be thought that gold can be injured by rust, or virtue by baseness.

We should betake ourselves to virtue as to an inviolable temple, in order that we may not be exposed to any ignoble insolence of soul with respect to our communion with, and continuance in, life.

We should confide in Virtue as in a chaste wife: but trust to Fortune as to an inconstant mistress.

It is better that virtue should be received accompanied with poverty, than wealth with violence; and frugality with health, than voracity with disease.

An abundance of nutriment is noxious to the body; but the body is preserved when the soul is disposed in a becoming manner.

It is equally dangerous to give a sword to a madman and power to a depraved man.

As it is better for a part of the body which contains purulent matter to be burnt than to continue in the state in which it is, thus also it is better for a depraved man to die than to live.

We shall venerate Divinity in a proper manner if we render the intellect that is in us pure from all vice as from a certain stain.

A temple indeed should be adorned with gifts, but the soul with discipline.

As the lesser mysteries are to be delivered before the greater, thus also discipline must precede philosophy.

The fruits of the earth indeed are annually imparted, but the fruits of philosophy at every part of the year.

As land is especially to be attended to by him who wishes to obtain from it the most excellent fruits, thus also the greatest attention should be paid to the soul in order that it may produce fruit worthy of its nature.

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* This article was first printed by H. P. Blavatsky in *Lucifer* for December, 1890.

SOME TEACHINGS OF A GERMAN MYSTIC*

IV.

A SAILOR AND HIS LOVE.

[From the German of J. Kernning.]

Translated for The Path.

FROM Holland we have the following story: A mariner named Wipner had a sweetheart, and when, in the year 1760, he was pressed into the navy, he was obliged to leave her. At first he was like one stunned, and he heedlessly gave himself up to the ways of his rough associates. It soon, however, became evident that this would not assuage the anguish of his heart; on the contrary, in the midst of such rude diversions the picture of his loved one only came up the more vividly in the mirror of his memory.

His ship received orders to proceed to sea, sail round Cape Horn and cruise in the Pacific to discover new islands and routes of navigation. With the resignation of despair he saw the European coast fade away. "There is a shore where there is no parting; not until then shall I be happy," he sighed.

In this mood he lived for three years on ship-board without setting foot on shore. He was quiet in conduct and he attended to his duties with the greatest scrupulousness, so that he became a favorite with his superiors. He gave no thought to this; outside of his duties[1] his heart was possessed by but one feeling, the thought of his love and the hope soon to meet her in another world.

In the fourth year—it was the sixth of March—the ship lay at anchor. Wipner was sitting quietly at the bow; suddenly his eyes closed, but not in sleep, and he saw his sweetheart before him. He sprang to his feet and reached out his hand, but she had disappeared. He resumed his place, reflected over the apparition, and said to himself: "She is dead, and comes to tell me that she has entered the realm of love and happiness."

The following day the same experience was repeated, and now he ventured to speak to the apparition. His love seemed to beckon to him, but he could distinguish no words.

Things went this way for several months. Now, however, the vision appeared to him so perfectly that it was difficult for him not to take it for a living person; it also no longer vanished when he attempted to approach, but only withdrew to a certain distance.

At last, at the end of six months, during which the apparition visited him daily, he heard her voice. She spoke to him about the

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*This article was first printed by William Q. Judge in *The Path* for December, 1887.

[1]The law of spiritual development demands the strictest attention to all duties; the smallest as well as those which seem the greatest. See *Through the Gates of Gold.*

joys of heaven, about the happiness of those who had loved each other, in that realm of bliss, and this filled his heart with such a longing for the other world that he would have cut short his days on earth had he not feared the sin. He even discussed this idea with her, but she counselled him against such a step as it would separate them for a long time. So he gradually became reconciled to his condition, and lived in the company of his love from the other world more happily than do many with their hearts' companions in this world.[1]

His strange conduct puzzled his shipmates, and the officers feared his reason might have been affected. The captain said: "Perhaps he is troubled by ambition; I have known such cases before. I will make him a sergeant and that will bring him to his senses."

This decision was communicated to Wipner, together with instructions for his new post. He, however, unconditionally declined the honor. "I cannot be severe," he said, "and I would become responsible for too much; I now confide in the consideration of my superiors and endeavor to do their will as best I can."

Later the captain, on account of his trustworthiness, expressed a desire to take him into his personal service. Wipner did not straightway decline this offer, but he remarked that in such a capacity he feared he might lose favor, for during several hours daily he was accustomed to live alone with his thoughts, during which contact with all external things affected him unpleasantly.

The captain did not insist, but he gave orders to have Wipner closely watched, that the cause of his strange conduct might be ascertained. Pains were taken to gain his confidence, and a portion of his secret was learned. "He sees spirits," the captain was informed, "and he holds intercourse with them several hours each day." The captain laughed and said that if that was all, he might be left to follow his fancy.

Wipner's spirit-love foretold all things to him that concerned himself, and several times it was his fortune to be, if not the saviour, at least a great benefactor of the entire ship's company, by giving a timely warning of impending misfortune. One evening he told the steersman that a great storm would break the next day, and that if precautions were not taken the ship would be lost. The officer felt a little offended at being cautioned, but he asked a few questions, one of which was an inquiry as to when the storm would gather. "In the second hour after mid-day," was the answer.

"From what direction?"

"From the south. If you allow yourself to be influenced by preliminary gusts from the westward we shall be lost; if we are prepared for what comes from the south nothing can harm us."

"Who has told you all this?" he asked.

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[1] An instance of how the devachanic state may be experienced while living in the physical.

"That is of no concern; it is enough that I know it and feel it to be my duty to tell you."

"I will take the precautions called for," said the steersman, "and may God be with us!"

The captain was informed of this remarkable warning, and although he had no belief in such prophecies, he nevertheless gave orders to be prepared, since Wipner was a peculiar man. The next day, at one o'clock in the afternoon, the sky began to darken. At two, the storm came with such sudden violence, that at first they could not tell from which quarter the wind blew. It came from this direction and that, and the sea was torn by its fury so that the waves were given a whirling motion. All at once, however, the wind began to blow a gale from the southward, and had the steersman not given the ship its course beforehand in accordance with the anticipation of such a wind, the danger would have been extreme, as he himself confessed. The gale was weathered safely, and the captain declared that they were indebted to Wipner for much, if not for the very salvation of the ship.

One day Wipner said to one of the subordinate officers: "Tell the captain that day after to-morrow we shall have an exciting time. Three double-deckers will overhaul us, but courage and sagacity will save us. The first ship, if we offer no resistance but pretend that our crew is too small to fight, will board us; we can thus capture that one and make the others uncertain in their attack. They will approach, but our guns will damage one of them so badly that the third ship will lose courage, take flight and leave us the other two as good prizes. Tell the captain that I have said this, and it will turn out as predicted."

"A wonderful fellow, that Wipner," said the captain on hearing this: "If all this turns out to be true I shall hardly know what to think of him; we will make our preparations; foresight is better than regret."

It all happened just as Wipner said. At ten o'clock of the second day three ships appeared, flying the Portuguese flag, that nation laying claim to that part of the ocean and regarding all craft belonging to other countries as fair game. The captain concealed the greater part of his ship's company below, full armed, and kept but a few of the weak-looking men on deck. Since there appeared no sign of resistance, the first ship sailed swiftly up to the Dutchman, and grappled her and took prisoners the few men on deck. Then the armed crowd below came pouring up, took the enemy by surprise, and in a few minutes had captured them with their ship. The other ships saw the turn of the fight and were staggered with astonishment; at last they came up to the attack, but the Dutchman's cannon were so well aimed that one ship began to leak so badly it was obliged to desist from attack; the third took to flight and left the victors in possession of two well-manned and valuable double-deckers.

After this victory the captain called his ship's company together and said: "It would be wrong for me or for any one of us, to claim the honor of this day; it belongs alone to our good comrade Wipner. He foretold the attack two days ago, and at the same time outlined the plan of defence. To him we owe this victory over an enemy of more than double our strength. I shall announce his service to the government, that it may be fitly rewarded. But in immediate recognition of our debt I hereby make him shipmaster; in this post he is independent, his only duty being to provide for our needs, so that he can give free range to his desire to be of service to us."

"Hurrah for the captain! Hurrah for Wipner our shipmaster!" they all shouted.

It would be too much to attempt to describe all the experiences and prophecies of Wipner here; it is enough to say that he proved the ship's greatest benefactor, and the fortunate combats and the discoveries which it made upon its long voyage, were mainly owing to him. Fifteen years passed before the ship returned to Holland. Wipner secured an honorable discharge from the service and returned to his native village to pass the rest of his days. It was with sad heart that he recognized the scenes of his childhood, where he had parted from the girl he loved with no hope of seeing her again. He came to his old home. His father and mother were still living, and they could with difficulty comprehend how it was that their son whom they had long mourned as dead should return home. The affecting greeting over, the mother said: "Ah, how Else will rejoice when she hears the news; she has refused all suitors and always declared that only to you would she give her hand."

He looked at his mother astonished and said: "Else is dead and awaits me in Heaven; that I know."

"No," spoke his mother, "Else lives! I will send and let her know you are here."

"Wait a moment!" he interposed. "How can that be? For twelve years Else's spirit has been with me, and she tells me every day about the bliss of loving souls in the other life! How can it be possible that she still lives?"[1]

"It is even so," said the father; "she lives and has always been a good maid; she was kind to her old parents and cared for them all their lives, and when they died, she buried them with filial devotion. She has often come to us to help us like a daughter, and to console us when age, and our mourning for you, made our burden too heavy."

Wipner could not make this clear to his mind for some time. At last he decided to see Else, unbeknown to her, before speaking

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[1] A common mistake for mystics and seers, mediums and clairvoyants. Crystallizations of thoughts into apparitional forms, as well as the vivid pictures often assumed by ideas, are over and over again taken to be realities. It is seldom that the ordinary, natural clairvoyant is in fact *"behind the picture"* so as to be able to see from what it really proceeds.

with her. He soon found opportunity, and he noted with sorrow the difference between the original and his spirit-love. The former had grown older by fifteen years; the latter, however, still preserved the looks of life's springtime, where all the magic of youth concentrates itself upon the cheeks to draw the heart of the lover closer to its own. He returned in sadness to his parents and said: "I hardly know what to do; the fair image that came to me daily so far surpasses the real Else that I fear that, on meeting her, I should not show such love as her genuine worth deserves. A heavy trial is before me and I know not how I shall pass the ordeal."

In the evening he sat sadly by himself, thinking of his strange fate when there appeared before him his spirit-love as before. He gazed enraptured on the lovely sight and his heart seemed dissolved in bliss. Determined to remain true to her, he perceived the words: "Hesitate not to fulfil thy promise!" He attempted to speak, but the apparition had vanished.

"What shall I do?" he asked himself.

"Keep thy promise!" said an inner voice in reply.

"Then I shall obey," he spoke aloud; "that which she says is infallible, and I may not disregard it."

The next day he sought Else, and after a long talk with her he offered his hand, married her, and hoped that the future would bring an explanation of the wonderful experience.

The story become known to many persons. Three years afterwards a stranger came to the village and asked Wipner about it. After hearing the full account, he said: "The Else who appeared to you is the image of your dear one which arose in your heart, and became manifest to you as a token of your love: Be true to it, for it is a witness to your restored inner life; follow its guidance as before, and it will serve yourself and your wife as a defence against misfortune, and make ready eternal bliss for you in the other life."

RISHEES, MASTERS AND MAHATMAS[1*]

DEAR BROTHER:—I am a Hindu, and though in essence—in my inner man—the same as your fellow workers in the West, it happens through the subtle action of karma I now have a body born of the Hindus, with Hindu blood and all the history of the Hindus behind me. I do not regard this as any more than an "accident of birth", as they say, but of course due to law and order, as we never admit any accidents in reality, and look

[1] This letter is published as a contribution on the question of the existence of the "Masters" so often spoken of in the literature of the T. S. and especially by H. P. B. The writer is a reader of this magazine and doubtless also of all the others throughout the Society.—*Ed. Path.*

* This article was first printed by William Q. Judge in *The Path* for May, 1893.

on that word as one which designates for the time something which we cannot just for the moment explain. But being as I am it is easy for me to look at life, at man, at nature from quite another point of view than that which I see is often taken by the Western mind. And that other point of view will surely add something to the stock of general experience and knowledge.

From my stand and station it has seemed strange to me that in your West so many people have doubts of the existence of the personages who have been called by many appellations, but all meaning the same. We call them Rishees, sometimes Mahatmas, sometimes Gurus, at other times Guru devas, and again Sadhus. But what of all these names: they all point to the same thing, the same end, the same law, and the same result. Looking over the old numbers of the *Theosophist* in our library here, I find now and then seeming protests from fellow-countrymen of mine against the use of the names of the Mahatmas, but never any protest contrary to declaring the existence of such beings. I remember one when the very wise and wonderful H. P. B. was at Adyar, in which the writer of it takes her severely to task for letting out any names, but all through it you can read if you wish, and as I can see plainly, the attempt to once more declare for the existence of those beings. We think it very queer the West should doubt the existence of men who must in the order of nature be facts or nature is a lie, and we sometimes wonder why you all have so many doubts. No doubts are in our minds. Perhaps some of us may now and then doubt if such and such a Rishee or Mahatma was the Guru of so-and-so, but the general fact of their existence we do not question; they must be, and if they be, then there must be a place for them on the earth. Now I know myself of some, and have conversed in private with some of my friends who have given up the world and are what you call yogis and bramacharis, who have told me of seeing and meeting others of the same class and all telling the same story and declaring the existence of their order. So many proofs of that sort exist for any sincere observer, we have no hesitation in our belief.

Once I thought the Westerns never had any record of such beings among themselves, and I excused them, as their karma seemed hard to have crowded out such noble men and women, or rather such noble souls. But after my Guru-deva told me to read certain works and records of the Western people, I discovered you had almost as much testimony as ourselves, allowing for the awful materiality of your civilization and the paralyzing power of priestcraft. You have a Paracelsus, the Rosicrucians, Boehme, Cagliostro, St. Germain, Apollonius, Plato, Socrates, and hosts of others. Here is a vast mass of testimony to the fact of the existence of a school or schools and of persons sent out by them to work in the world of the West. Looking further I hit on the Rosicrucians, an order now extinct evidently, and imitated by those who now

carry on so-called orders that might be called in fact bazaars or shops. But the real order once existed, and I am sure some one or two or more of the old companions are on the earth. They were taught by our older Masters, and carried the knowledge home from the old eastern journeys of the Crusaders. If you look you will find no trace of the order before that time. It is then another testimony to the Adepts, the Rishees, those known as Mahatmas. So karma did not leave the West without the evidence.

I have also with sorrow seen writings by men in literature who should never be guilty of the crime of falsification, wherein it was said in derision that the Mahatma is not known in India, that the word is not known, and that the name given out of one is not even Indian. All this is mere lie. The word Mahatma is well known, as well as Rishee; even the name attributed to one of the Masters of H. P. B. is known in India. I took the trouble to look it up in European sources at a time one of these scholars uttered the lie, so as to have the proof that the West had the information, and I found in an old and much used book, a dictionary of our Indian names, the name of the Mahatma. Such lies are unpardonable, and beyond doubt karma will give these men many lies to obstruct their progress in another life, for what you give you get back.

Some of us have objected to the giving out of the names of the Masters because we have a very great feeling of the sacredness of the name of such a person and do not wish to give it out to the ordinary man, just as a good man who has a good wife does not like to have her name thrown about and used by a lot of wicked or beastly men. But we never objected to the fact of the existence of the Rishees being discussed, for under that belief lies the other of the possibility of all men reaching to the same condition.

Lastly, it appears to me that the reason the West so much lays stress on the fact that the Masters do not come out to help them is, that the West is proud and personal, and thinks that any man who will not come forth and ask for their judgment and approval must by that mere fact be proven a myth or a useless and small person. But we know to the contrary, and any man can prove for himself that our humble fakirs and yogis do not want the approval of the West and will not go to it to procure any certificate. When one does go there, it is because his powers are on the wane and he has but little good to live for.

I hope your friends will not doubt the great fact under the existence of the Masters, but will feel it and put it into action for the good of the race.

Lakshman.

Punjab.

AN INTERESTING LETTER

(Written to an Indian Brother.)

The letter which is reprinted below was first published by Mrs. Annie Besant in *Lucifer* of London for April, 1893, of which magazine Mrs. Besant was at the time the editor. It is there stated that the letter was written by Mr. Judge "to an Indian Brother," as indicated in the sub-title above, which is reproduced from the original publication. The actual recipient of the letter was Col. H. S. Olcott, at that time and for many years previously President of the Theosophical Society.

Col. Olcott had written to Mr. Judge, charging him with "dogmatically asserting the existence of Masters," and with "violating the neutrality of the T. S." in so doing. The "letter" is Mr. Judge's reply. The letter is of great value for many reasons.

First and foremost, it is a clear exposition of the attitude and position of both H. P. B. and Mr. Judge in relation to the Masters, the line of work laid down by Them, and to the T. S.; a position consistently adhered to from the commencement of the Theosophical Movement and the foundation of the T. S. in 1875.

Secondly, and not less important to the individual student of to-day, the letter shows what attitude should be adopted and applied by the student if he is ever to come into direct knowledge for himself.

It may be well, also, to say that at the time of the publication of "an interesting letter," that is, in April, 1893, Mrs. Besant, then an ardent and devoted student of four years' standing, had just returned from a lecturing tour in the United States, where she had seen and received a copy of the "letter." Interesting and valuable also, for all who are able to see and who desire to observe the workings of consciousness, is Mrs. Besant's editorial acknowledgment and appreciation of the status of Mr. Judge in the work of the Theosophical Movement, which is printed in the same number of *Lucifer:*

> "I want to place on record here my testimony to the splendid work done in America by the Vice-President of our Society, the General Secretary of the Section, WILLIAM Q. JUDGE. H. P. B. knew well what she was doing when she chose that strong quiet man to be her second self in America, to inspire all the workers there with the spirit of his intense devotion and unconquerable courage. In him is the rare conjunction of the business qualities of the skilful organizer and the mystical insight of the Occultist—a combination, I often think, painful enough to its possessor with the shock of two currents tossing the physical life into turbulence, but priceless in its utility to the movement. For he guides it with the strong hand of the practical leader, thus gaining for it the respect of the outer world; while he is its life and heart in the region where lie hidden the real sources of its energy. For out of the inner belief of members of the T. S. in the reality of spir-

itual forces springs the activity seen in the outer world, and our Brother's unshakable faith in the MASTERS and in Their care for the movement is a constant encouragement and inspiration to all who work with him."

144, MADISON AVENUE,
NEW YORK.

DEAR BROTHER,—I have your last long and welcome letter. The fears you express of the T. S. leading to dogmatism or fanaticism seem to be groundless to me. If we had a creed there would be danger; if the Society declared any particular doctrine to be true, or to be the accepted view of the T. S., great danger would result. But we have no creed, and the T. S. has not declared for any doctrine. Its members have asserted certain beliefs, but that is their right. They do not force them on others. Their declaration of their own beliefs does not unfit them to be members. I have my own settled beliefs, but I do not say that another must accept these. The eternal duty of right thought, act, and speech, is not affected by my theories. Hence all I ask of another is, to do his own duty and let me do mine. Such, indeed, is the very genius of our Society, and that is the very reason why it still lives and has an influence.

And when we come to examine the work and the foundation of the T. S. and its policy, I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that our true progress lies in fidelity to Masters as ideals and facts. Likewise is it perfectly proper for another to say that he does not know anything about the Masters—if such be his case—but is willing to work in and for the T. S. But he has no right to go further and deny my privilege of asserting my belief in those Beings.

So also further; I have the right to say that I think a constant reliance on Masters as such ideals and facts—or either—will lead the T. S. on to greater work. And he has his right to say that he can work without that reliance. But neither has he nor have you any right to say that my belief in this, or any assertion of it, is wrong or in any way improper.

I belong to that class of persons in the T. S. who out of their own experience know that the Masters exist and actually help the T. S. You belong to a class which—as I read your letters and those of others who write similarly—express a doubt on this, that, or the other, seeming to question the expediency, propriety and wisdom of a man's boldly asserting confidence and belief in Beings who are unprovable for many, although you say (as in your present letter) that you believe in and revere the same Masters as I do. What, then, must I conclude? Am I not forced to the conclusion that inasmuch as you say you believe in these Beings, you think it unwise in me to assert publicly and boldly my belief? Well, then,

if this is a correct statement of the case, why cannot you go on your way of belief and concealment of it, and let me proceed with my proclamations? I will take the Karma of my own beliefs. I force no man to accept my assertions.

But I am not acting impulsively in my many public statements as to the existence of Masters and help from Them. It is done upon an old order of Theirs and under a law of mind. The existence of Masters being a *fact,* the assertion of that fact made so often in America has opened up channels in men's minds which would have remained closed had silence been observed about the existence of those Beings. The giving out of *names* is another matter; that, I do not sanction nor practise. Experience has shown that a springing up of interest in Theosophy has followed declaration, and men's minds are more and more powerfully drawn away from the blank Materialism which is rooted in English, French, and German teaching. And the Masters have said "It is easier to help in America than Europe because in the former our existence has been persistently declared by so many." You may, perhaps, call this a commonplace remark, as you do some others, but for me it has a deep significance and contains a high endorsement. A very truism when uttered by a Mahâtmâ has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales.

Now, I may as well say it out very plainly that the latter half of your letter in which you refer to a message printed in the *Path* in 1891 in August* is the part you consider of most importance. To that part of your letter you gave the most attention, and to the same portion you wish for a reply more than to the preliminary pages. Now, on the contrary, I consider the preceding half of your letter the important half. This last bit, all about the printed message, is not important at all. Why? Because your basic facts are wrong.

(1) I never published such a letter, for I was not in America, although if I had been I should have consented. In August of that year I was in Europe, and did not get back to New York until after that month's *Path* was published. I had sailed for London May 13th, on hearing of H. P. B.'s death, and stayed there three months. Of course while away I had to leave all the publishing in the hands of Bro. Fullerton and others. But I do approve their work.

(2) The next baseless fact is thus smashed: *I did not write* the article you quote. I am not Jasper Niemand. Hence I did not get the message he printed a *part of* in his article. Jasper Niemand is a real person and not a title to conceal my person. If you wish to write him about the article, or any other, you can address care of me; I will forward; in time he will reply. This wrong notion about Jasper ought to be exposed. People choose

* Reprinted in THEOSOPHY for March, 1914, p. 232. [ED. THEOSOPHY.]

now and then to assume that I am the gentleman. But several who have corresponded with him know that he is as distinct from me in person, place, and mind as you are yourself.

(3) Now, in July it was that Jasper Niemand got his message containing, I believe, things relative to himself, and also the words of general interest quoted by him. The general words he saw fit to use. Having had privilege to send his articles to *Path,* which accepts them without examination, his article was used at once without it being necessary for me to see it, for my orders were to print any he might send. Hence I saw neither the article nor proofs before publication. But I fully approve now as I did when, in the next September, I read it.

It is true I had later the privilege of seeing his message, but only read the text, did not examine the signature, and do not remember if even it had a signature. The signature is not important. The means for identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, watermark, what not, all are useless.

As to "Master's seal," about which you put me the question, I do not know. Whether He has a seal or uses one is something on which I am ignorant. In my experience I have had messages from the Master, but they bear no seal and I attach no significance to the point. A seal on other messages of His goes for nothing with me; the presence or absence of a seal is nothing to me; my means of proof and identification are within myself and everything else is trumpery. Can I be more definite? Anticipating—as a brother lawyer—your question, I say in reply that I have no recollection as to any signature or seal on this message to Jasper Niemand, because I read it but once.

Further, I think it a useful message. The qualities spoken of were more than ever needed at that crisis, and words of encouragement from Masters, however trite, were useful and stimulating. We do not—at least I do not—want Masters to utter veiled, mystical, or portentous phrases. The commonplace ones suit me best and are best understood. Perhaps if you were satisfied with simple words from Them you might have had them. Who knows? They have written much of high import, enough for fifty years of effort in the letters published by Mr. Sinnett in the *Occult World*, and attributed to K. H. Why should one desire private messages in addition? I do not. Some men would sell their lives for the most commonplace phrase from Masters.

But as Masters are still living in bodies, and that in your own country and not so far from you as I am, I consider you privileged in, so to say, breathing the same air with those exalted personages. Yet I know beyond doubt or cavil that we, so far

away, are not exempt from Masters' care and help. Knowing this, we are content to "wait, to work, and to hope."

Fraternally,

WILLIAM Q. JUDGE.

P. S.—Perhaps I ought to say somewhat more fully that the message in *Path* from Master had, in my judgment, far more value than you attribute to it. There are in this Section many members who need precisely its assurance that no worker, however feeble or insignificant, is outside the range of Master's eye and help. My co-workers in New York were so impressed with the value to the Section of this particular message, that one of them paid the cost of printing it on slips and sending it to every member of the Section in good standing. Of course its worth and importance are better understood here than they can be by anyone not familiar with the Section, and I can see ample justification of the Master's wisdom in sending the words He did.

AROUND THE TABLE

"IT is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty; the duty of another is full of danger."

Mentor's voice, as he quoted this famous passage from the *Bhagavad-Gita,* had that final, determining quality which carries conviction. But his eyes were so kindly and sympathetic as they rested on Spinster's troubled face that the sunshine began to break through where clouds had threatened before.

The Family was having what Big Brother facetiously calls an "experience meeting." But as only one "experience", that of warm-hearted, impulsive Spinster had been placed on the dissecting table, she insisted that the meeting was really an "autopsy". For Spinster had let her sympathies run away with her discrimination, "for the forty-leventh time", as she expressed it; and the result had been humiliating to herself, though, fortunately enough, no particular harm had been brought about.

The whole affair had been brought up by implication, rather than directly, through a chance remark from Big Brother, as the Family sat at dinner. The name of a famous actor was mentioned by some one, and as it is the same as that borne by an acquaintance of the Family, Big Brother was seemingly reminded of an incident of his day, remarking, "By the way, Spinster, what have you been doing to John ———," naming the family acquaintance, who is a neighborhood resident as well.

"Why nothing," answered Spinster, with a sudden heightening of color. "Why do you ask?"

"Why, I met him on the car this morning, and he asked how you were. It wasn't what he said so much, though it seemed funny to me that he singled you out." Big Brother paused and wrinkled his forehead in a puzzled frown. "There *was* something queer about it—made me feel a wee bit hostile. It was as if John was laughing at you or about you—or rather, *wanted* to laugh, but didn't quite know how I would take it."

"A somewhat involved statement, my Son," remarked the Doctor, "and rather weak for a lawyer."

"*I* can feel just what he means, Doctor, if *you* can't," said Mother, rushing, as usual, to her big boy's defence.

"What *have* you been doing now, my Dear," asked Mentor, as Spinster blushing and protesting, pushed her chair back from the table as if about to run away from her prying Family.

"I'll wager you've been 'worked' again, Spinster dear," shouted Student, as she jumped up and laughingly put her hands on the pretty shoulders of her older sister, forcing her back into her chair again. "Let's have it—every dire word of the distressing details!"

"There, there, Student," warned Mother, "not so loud. Can't you see the poor child feels badly about something?"

"Let the Family go into Executive Session," declared Big Brother sonorously, rapping his knuckles on the table. "Let the experience meeting begin. Doctor, please be ready with the ether."

"I won't tell you a single thing," protested Spinster, "until you quiet down, and unless you promise not to laugh. I *have* been 'worked' again, as Student suspects; but *you* know my intentions are good, don't you, Mentor?" Spinster's curls bobbed vigorously, as she looked at Mentor, and then bravely swept the table with eyes that, despite their firmness, were very near to tears.

"Children, behave!" ordered Mother.

"I'll apply the ether to *you*, young man, if you don't dry up," said the Doctor, threatening Big Brother with uplifted finger.

"Order being once more restored, we will proceed to details," declaimed the latter in a machine-like voice. And as silence followed his remark, Spinster settled herself, glanced appealingly at Mentor, and began.

"I've just done the foolishest thing I can remember doing for a long time"—Student repressed a titter—"and I feel so cheap and humiliated I don't know what to do. It all came up through *your* Alice," Spinster continued, looking at Big Brother, as she named one of her own friends of whom he is very fond. "But I can't blame Alice," she added quickly, "for Alice doesn't know any better, and *I* do.

"They have been studying 'Child culture' at the Women's Club this winter, and Alice has become much interested. I guess they have been gossiping about the neighbors a little at the same time—nice, lady-like gossip, you know—and John ———'s family

have come in for their share—you know how those two half-clad children roam the streets," said Spinster enquiringly.

The Doctor nodded vigorously as if he *knew*.

"Well, Alice talked about those two 'neglected children' every time I met her," Spinster went on. "The last time was one day when it was cold and rainy. She was having tea with me, and those two children were playing about on the lawns and in the street. They had no hats on, and no coats, and their knees *looked* so cold with those little short stockings.

"Alice said it was a disgrace, the way their Mother neglected them, and I agreed with her. She said that some of the Club women were talking about it; said they had hinted to Mrs. ——— several times—that the children looked cold and oughtn't they to be wrapped up more—and that Mrs. ——— had just smiled and answered that the youngsters *liked* it. Alice said that the women were talking of reporting the 'case' to the Children's Society, or the Health Bureau, or some 'authority'. She said that if *she* had it to do she would just *go* to Mrs. ——— and have a 'straight talk' with her, and give her a piece of her mind.

"I looked out and saw those two children playing in the rain," continued Spinster, "and I agreed with everything she said."

Spinster stopped for a moment, patting and smoothing the table cloth in front of her. Then with a visible effort she went on.

"After Alice had gone, I sat down by the window with a book, but every little while I would look up and out, and every time I looked I saw those poor children. And every time I saw them the 'case' looked worse and worse to me; and I thought how disgraced Mr. and Mrs. ——— would feel if the Club women did report them to the authorities. And then it seemed to me it was my *duty* to go myself and have the 'straight talk' with Mrs. ———, to save her the disgrace, and incidentally to help the children. And so I went—yesterday," confessed Spinster; "and that's why John ——— wanted to laugh at me this morning," she added, looking at Big Brother. Her lips were trembling, as she struggled to keep back the tears.

"It's all right, Sis. I'll punch his head if he says anything to me," said the Big One soothingly.

"Oh, no you won't—for heaven's sake, no," Spinster fairly bounced in her chair. "I was all wrong, and it was an awful mess. I should think he'd want to *shake* me, instead of laughing at me!"

"Well, Daughter," said the Doctor gravely, "why didn't you come to *me?* I've had those two children in my care for a year or more, and the ———s are handling them just as I ordered. They have a fine pair of lusty youngsters in consequence, instead of the two anaemic tots of a couple of years ago. That family has an hereditary weakness and we are eliminating it in those children by a rugged 'back to nature' method, as carefully planned as if we

were nursing a pair of hot-house orchids. Why didn't you come to *me*, you little silly?" The Doctor paused in his wrath and disgust, for Spinster was getting ready to cry.

"What did Mrs. ——— say to you?" asked Mother gently.

"Oh, she was just as nice as she could be," answered Spinster, brokenly. "She said she knew there was a lot of gossip, but she and Mr. ——— were bound they would do the right thing by their children, even if the whole neighborhood were up in arms. She told me the Doctor was advising them—imagine how cheap I felt! Then when I began to apologize she said she knew my intentions were all right. And then I guess I cried a little; and she made me a cup of tea, and I wiped up and came home—and went to bed."

"So *that* was the reason why you didn't 'show up' for dinner last night," said Student slangily.

"I don't wonder that John ——— wanted to laugh at our little 'Sister of Mercy'," chuckled Big Brother.

"Please don't rub it in," groaned Spinster, who was beginning to see the ridiculous side of the incident.

"No, don't 'rub it in'," added Mentor. "We all of us want to attend to some other person's business, instead of our own, once in a while. And Spinster merely was carried away by her emotions, that is all. If she had 'slept' on her plan, she would never have done what she did do. Her intentions were good, but her discrimination was faulty, because obscured by emotion. The whole affair, so far as she is concerned, came from a full, sympathetic warm-heartedness—which does her credit."

"But there was no application of Theosophy on my part," said Spinster. "Every time I rush in where 'angels fear to tread' it is because I don't stop to think, don't apply what I know. Will I ever get over it, Mentor?"

Mentor laughed merrily. "Of course you will, Child," he said. "But let us hope this last unpleasant lesson will make the needed deep impression. Sometimes the learning and *using* of a phrase or a verse—and repeating it, at the psychological moment—is of the greatest help. Your last venture suggested to me this one, from the *Bhagavad-Gita*"—and then Mentor repeated the words with which this article begins.

"I'll learn it now, and say it over every morning for a year," declared Spinster.

"Say it over at night too, my Dear," said Mentor, as the group around the table broke up and the Family moved toward the living room. "Say it the last thing before you go to sleep, and think—think deeply—of what it means. Then it will go deep into your nature and will 'come up' of itself automatically next time your warm heart is carrying you away. A seed idea will sprout and grow, if you nurse it like that, until as the *Gita* says you will 'never again fall into error'."

IS FOETICIDE A CRIME?*

THE articles in your paper headed "Is suicide a crime?" have suggested to my mind to ask another question "Is Fœticide a crime?" Not that I personally have any serious doubts about the unlawfulness of such an act; but the custom prevails to such an extent in the United States that there are comparatively only few persons who can see any wrong in it. Medicines for this purpose are openly advertised and sold; in "respectable families" the ceremony is regularly performed every year, and the family physician who should presume to refuse to undertake the job, would be peremptorily dismissed, to be replaced by a more accommodating one.

I have conversed with physicians, who have no more conscientious scruples to produce an abortion, than to administer a physic; on the other hand there are certain tracts from orthodox channels published against this practice; but they are mostly so overdrawn in describing the "fearful consequences," as to lose their power over the ordinary reader by virtue of their absurdity.

It must be confessed that there are certain circumstances under which it might appear that it would be the best thing as well for the child that is to be born as for the community at large, that its coming should be prevented. For instance, in a case where the mother earnestly desires the destruction of the child, her desire will probably influence the formation of the character of the child and render him in his days of maturity a murderer, a jail-bird, or a being for whom it would have been better "if he never had been born."

But if fœticide is justifiable, would it then not be still better to kill the child after it is born, as then there would be no danger to the mother; and if it is justifiable to kill children before or after they are born then the next question arises: "At what age and under what circumstances is murder justifiable?"

As the above is a question of vast importance for thousands of people, I should be thankful to see it treated from the theosophical stand-point.

AN "M. D." F. T. S.

George Town,
Colorado, U. S. A.

Editor's Note.—Theosophy in general answers: "At no age as under no circumstance whatever is a murder justifiable!" and occult Theosophy adds:—"yet it is neither from the stand-point of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequence." In the present case, the argument does not deal with the causes but with the effects produced. Our philosophy goes so far as to say

* This article was first printed by H. P. Blavatsky in *The Theosophist* for August, 1883.

that, if the Penal Code of most countries punishes attempts at suicide, it ought, if at all consistent with itself, to doubly punish fœticide as an attempt to *double suicide*. For, indeed, when even successful and the mother does not die just then, *it still shortens her life on earth to prolong it with dreary percentage in Kamaloka*, the intermediate sphere between the earth and the region of rest, a place which is no "St. Patrick's purgatory," but a fact, and a necessary halting place in the evolution of the degree of life. The crime committed lies precisely in the wilful and sinful destruction of life, and interference with the operations of nature, hence—with KARMA—that of the mother and the would-be future human being. The sin is not regarded by the occultists as one of a *religious* character,—for, indeed, there is no more of spirit and soul, for the matter of that, in a fœtus or even in a child before it arrives at self-consciousness, than there is in any other small animal,—for we deny the absence of soul in either mineral, plant or beast, and believe but in the difference of degree. But fœticide is a crime against nature. Of course the sceptic of whatever class will sneer at our notions and call them absurd superstitions and "unscientific twaddle". But we do not write for sceptics. We have been asked to give the views of Theosophy (or rather of occult philosophy) upon the subject, and we answer the query as far as we know.

CORRESPONDENCE*

CHILDREN ALLOWED TO TRAIN THEMSELVES FOR MURDER.

"ARIADNA" writes:—

English folk are fond of maintaining the superiority of their national morals as contrasted with those of our Continental neighbours across the seas. Yet had one of the latter been strolling down a thoroughfare of one of our large seaside resorts but a few days ago, he might have been inclined to doubt it. In a large shop an alluring tray of boys' knives was exhibited, ticketed "Jack Ripper's knives!" In an adjacent street, a merry gang of children, aged respectively from six to eleven years, were playing at "Ripper," jumping one over the other and knocking them down—a true *rehearsal* of the felonious act.

Of course the natural question would be, "Why did not their parents stop them and prohibit the ghastly play?" . . .

But they did not, it is evident; and the fond parents, children themselves of the present age, must have merrily laughed and felt amused at the "original idea." Good Christian people! They do not even think of uprooting the evil by lodging a complaint against the infamous speculators who are permitted to bring out *such* a toy! The translators and publishers of Zola's outlandish "immorality," which shows vice in all its hideous nakedness and ugliness, are condemned to heavy fines. "Jack Ripper's" knives are permitted to be freely sold to children: for what can be more innocent than a

* This article was first printed by H. P. Blavatsky in *Lucifer* for December, 1888.

card-board or a wooden knife, gaudily painted, for boys and girls to play with, on its very face! Has any of the lookers-on while witnessing those children, bright things "fresh from the hand of God," the merry, playing babe, put himself the question:

"What wilt thou be hereafter?"

Yet, how many of these little boys and girls now openly sporting with knives and playing at "Jack Ripper" shall, directly in consequence of such "play" become candidates for gallows and *swing* in that "hereafter." Yea, LAW in all her majesty may claim, through her righteous judges, ten or twenty years hence, any of these light-hearted "little ones" as her lawful prey. "May God have mercy on your soul!" will be the pompous but awful verdict of a black-capped Judge as the logical result of such play for one of those now innocent, then guilty, "Jack Rippers." Will any of the future judges or jurymen, we wonder, remember during such a possible trial that, when himself a boy, he may have longed to take the part, nay, perhaps actually has had a hand in the *fun* during a vacation in one of those fashionable sea-side resorts?

The child is father to the man. It is the first impressions, visual or mental, which the young senses take in the quickest, to store them indelibly in the virgin memory. It is the imagery and scenes which happen to us during our childhood, and the spirit in which they are viewed by our elders and received by us, that determine the manner in which we accept such like scenes or look upon good or evil in subsequent years. For, it is most of that early intellectual capital so accumulated day by day during our boyhood and girlhood that we trade with and speculate upon throughout later life.

The capacity of children for the storing away of early impressions is great indeed. And, if an innocent child playing at "Jack Ripper," remarks that his *sport* produces merriment and amusement instead of horror in the lookers on, why should a child be expected to connect the same act with sin and crime later on? It is by riding wooden horses in childhood that a boy loses all fear of a living horse in subsequent years. Hence, the urchin who now *pretends* to murder will look on murder and kill *de facto*, with as much unconcern when he becomes a man as he does now. There is much sophistry in Mrs. Stowe's remark that "children will grow up substantially what they *are* by nature," for this can only apply to those exceptional children who are left to take care of themselves; and these do not buy toys at fashionable shops. A child brought up by parents, and having a home instead of a gutter to live and sleep in, if left to *self*-education will draw from his own observations and conclusions for evil as for good, and these conclusions are sure to colour all his after life. Playing at "Jack Ripper," he will think unconsciously of Jack Ripper, and what he may have heard of that now fashionable Mr. Hyde, of Whitechapel. And—

"... he who but conceives a crime in thought
Contracts the danger of an actual fault."

THE WIDER OUTLOOK

UNDER the above caption Mrs. Annie Besant deals at great length in the November, 1916, *Theosophist,* with the objects of the Theosophical Society of which she is the head and, we think we may say in no invidious spirit, the guiding light. Mrs. Besant's article is reprinted, with some minor elisions, in *The Messenger* for March, 1917, prefaced with the editorial statement that "it contains Mrs. Besant's *latest* word on a *question of vital importance to the T. S.** and every member should be acquainted with it."

With Mrs. Besant's theosophical society as an organization we have no concern save as a spectator, but with its individual members as fellow students we have much in common and would have more; while with the Theosophy which we all seek to understand and to apply, and which alone provides an enduring basis and *raison d'être* for any association of theosophical students, we have the bond of profound conviction and gratitude.

All that great numbers of our fellow students may have learned of Theosophy has been imbibed from the writings of Mrs. Besant and those associated with her in her interpretations and applications of theosophic principles, and what she says and does has for them a very great sanction and importance. It should, therefore, be of interest and value to all students to examine some of her declarations in the light of the actual teachings of H. P. Blavatsky and the Masters whose messenger she was.

And first as to the position and status of H. P. B. as Teacher of Theosophy, which forms the basis of all theosophical endeavors, however pure or however distorted. On this head we can do no better than to quote what Mrs. Besant herself wrote in earlier and, as we believe, in clearer seeing days. She wrote in *Lucifer* for October, 1891,

> "Now the Theosophical Society has no creed. . . . . It embraces men of all creeds and of none. Does anyone recognize the Brotherhood of all men? Then to him its doors are flung widely open, and the clasp of Brotherhood is offered. None may challenge his right of entry or bid him stand aside.
>
> But THEOSOPHY is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. Members of the Society may or may not be students of this knowledge, but none the less is it the sure foundation on which the MASTERS have built the Society, and on which its central teaching of the Brotherhood of Man is based. With-

*Italics ours—EDITORS THEOSOPHY.

out Theosophy Universal Brotherhood may be proclaimed as an Ideal, but it cannot be demonstrated as a Fact, and therefore Theosophists are needed to give stability to the Theosophical Society.

Now by Theosophy I mean the "Wisdom Religion," or the "Secret Doctrine," and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. BLAVATSKY. Knowing what she taught, we can recognize fragments of the same teachings in other writings, but her message remains for us the test of Theosophy everywhere. As we learn, we verify some of its more elementary portions, and so—if need be—we may increase our confidence in the Messenger. Also, it is open to every student to accept only as he verifies, and to hold his judgment in suspension as to anything that does not approve itself to his reason, or as to all that he has not yet proven. Only, none of us has any right to put forward his own views as "Theosophy," in conflict with hers, for all that we know of Theosophy comes from her. When she says 'The Secret Doctrine teaches,' none can say her nay; we may disagree with the teaching, but it remains "the Secret Doctrine," or Theosophy; she always encouraged independent thought and criticism, and never resented differences of opinion, but she never wavered in the distinct proclamation 'The Secret Doctrine *is*' so-and-so."

The first Object of the parent Theosophical Society was "to form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color." Certainly it should be clear that that Object is an enduring and not a temporary one, and only when it becomes a "Fact and not an Ideal" can there be said to exist a true Theosophical Society.

Yet Mrs. Besant says in her article, "None thought—in 1875 when the parent T. S. was founded—through how many changes its Objects would pass, varying with the changing conditions of the time, as indeed all living organisms must change, adapting themselves to their environment."

We have the conviction that the T. S. was founded precisely to change the environment of thought and action in which men live, not to be changed by it; and Theosophy was presented to break and change the moulds of men's minds, not to be broken and changed itself, to fit the desires and preconceptions of human beings. Yet it is certain that the theosophy promulgated and studied in Mrs. Besant's society is not the teachings of H. P. Blavatsky, but the writings of Mrs. Besant and her associates. Is this any other than the parallel of Catholicism and the other Christian sects?

The present objects of Mrs. Besant's T. S., she tells us, were fixed by the Memorandum of Association, registered in 1905 by H. S. Olcott, Annie Besant, and others. These objects are essentially different from the Objects of the T. S. founded by H. P. B. under Masters' direction. Is this "progress" or a retrogression? She recites that these latter-day objects are "inclusive of all forms of human activity conducive to the formation of a nucleus of the Universal Brotherhood of Humanity." Who is to be the judge of what "forms of human activity" are conducive to the said nucleus? Mrs. Besant answers by saying "how far this liberty shall be used at any time and in any place is a matter for discretion, to be exercised by the General Council for the whole Society, by the National authority for each National Society, by the Lodge Committee for each lodge. . . . But it is obvious that the freedom of the constituent units cannot bind nor implicate the whole of which they are parts."

Is there in all this the seed of unity and brotherhood or the seed of disruption and strife? What is the basis from which is to proceed the "discretion" which is to be exercised? Is it Theosophy? Is it the teaching and example of H. P. B. as manifested in her own writings and in the First Object of the old T. S.? Not at all. The basis is the Constitution and Rules of 1905, plus any changes that may be made by a General Council composed of the officers.

Under such revised ideas of what the T. S. is for, and what Theosophy is for, there have been established by Mrs. Besant, or under her auspices, the "Order of Service"; "various Leagues for religious education, women's education, foreign travel, and the like"; the "Order of the Star in the East"; political "activities" for Home Rule in India; and now the great question of "neutrality", she says, was broken through by her in November, 1914, and remarks "we have all been somewhat hypnotised by that 'blessed word' *neutrality*, though the Society nowhere proclaims or endorses it." It is clearly indicated that the General Council can take action such as "would commit the whole Society." She proclaims that the period has arrived for a "great new departure of the Theosophical Society, the taking of a leading part in the world-movements which prepare for the coming of the World Teacher," and bolsters this up with the statement that this is done on the authority of the Master! But, mark well, "Beyond the fact that it should be made, His authority does not go. The method of presentation, the advice given, the plan of action, these are mine only, and must be discussed and judged as mine."

Is not this the attitude taken by the popes and prelates of dogmatic sects everywhere—to entrench behind the rampart of sacred names revered by the laity, and from thence to present methods, give advice, ordain actions, promulgate constitutions and rules,

and exercise priestly authority and control? Is this any different from the procedure of the Council of Constantinople? the College of Cardinals? The Society of Jesus? the Inquisition? Are there Brahmins only among the Hindus, and Jesuits only in Europe? Let us see.

Those Theosophical students who have felt it a part of their Theosophical duty and education to acquaint themselves with the Teachings of H. P. B. and the history of the Theosophical Society *know* how great has been the departure and how steep the descent of the Theosophical Society guided, inspired and controlled by Mrs. Besant, from the Theosophical Society which H. P. B. founded and fed and William Q. Judge nourished with the practical applications of Theosophy. We have seen how the teachings of the Messenger have been displaced and replaced by the writings of Mrs. Besant. We have seen how the Objects of the Old T. S. have been changed and corrupted into mere political, psychic and sectarian "activities."

Let us briefly trace some steps in Mrs. Besant's inspiration and influence as affecting the Objects of the T. S., and the teachings of the Messenger since 1891, when the article from which we first quoted was written.

"On the authority of the Master" Mrs. Besant made accusations against Mr. Judge in 1894, although H. P. B. had publicly stated that to Mr. Judge chiefly if not entirely the continuing life of the Society and its protection through evil and through good report was due.

"On the authority of the Master" Mrs. Besant announced in 1895 that she proposed to "expel" Mr. Judge from the Society, and thus brought about its disruption.

"On the authority of the Master" Mrs. Besant corrupted and changed the text of the *Secret Doctrine* in 1895, and published a spurious "third volume" of that work in 1897.

"On the authority of the Master" Mrs. Besant pronounced one of the most important of H. P. B.'s messages "a forgery," and of others said that "they contain very numerous errors of fact, and many statements based on exoteric writings, not on esoteric knowledge" and that she "cannot let them go to the public without a warning that much in them is certainly erroneous," without ever pointing out any of the alleged errors.

"On the authority of the Master" Mrs. Besant presented her demand to be elected President of the Theosophical Society in 1907, and was so elected.

"On the authority of the Master" Mrs. Besant invited back into prominence and membership in her Society a named and self-confessed infamy, and declared that he stood "on the threshold of divinity," while styling H. P. B. her "old physical plane guru."

"On the authority of the Master" Mrs. Besant proclaimed "the near coming of the Christ, the Lord Maitreya, the World-Teacher," and inaugurated the Krishnamurti fetish.

"On the authority of the Master" she proclaims her own unswerving allegiance to Them and Their direct inspiration since 1891, and styles herself Their "Agent" and Their "servant."

"On the authority of the Master" she now heralds a "great new departure" for the Theosophical Society which is to "take a leading part" in the "world-movements", religious, educational, economic, political—"the method of presentation, the advice given, the plan of action," to be Mrs. Besant's.

All this in a score of years. Is it not an exact parallel of the course of the Catholic church, which, however, took almost as many centuries to compass the same perversion of the principles and practice of Jesus?

One looks in vain in the teachings of H. P. B. and in the example and application of that World-Teacher and her colleague, W. Q. Judge, for aught but the antithesis of what has been done and is being done by Mrs. Besant in the name of Theosophy, of Masters, and of the Theosophical Movement—as vainly as one may search the teachings and example of Jesus of Nazareth for any real authorization and inspiration for the history and actions of the Catholic church and the Pope of Rome.

Over against the "wider outlook" of Mrs. Besant, let us consider the WIDER OUTLOOK proclaimed by H. P. Blavatsky for Theosophists and Theosophical societies. In 1888 she wrote:

> "Let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. . . .
>
> The recognition of pure Theosophy . . . is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.
>
> This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. . . . and which every association has hitherto failed to accomplish. . . .
>
> Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against cor-

ruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. . . . As Theosophists we have a larger, more important, and much more difficult work to do. . . . The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity. . . . Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all."

And H. P. B.'s last public words addressed to Theosophists just before her death ought to reverberate unceasingly in all our hearts. Those words are:

"Be Theosophists, work for Theosophy! Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western World from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great also is the responsibility."

Can any sincere and open-minded Theosophical student, contrasting the words and works of H. P. B. and the Annie Besant of October, 1891, with the words and works of Mrs. Besant from 1894 to the present day, doubt which represent the Masters as Ideals and as Facts, and which represent popery and perversion? Can any fail to see, who sees both pictures, which marks the straight and narrow path and which the broad way that leads to destruction, by substituting for a living spiritual teaching and its unceasing practice and promulgation, the thousand by-roads of psychism, of claims and pretensions, of diversions into sectarian and political controversies and strifes, of the energies that should be devoted with singleness of aim, purpose and teaching to the spread of THEOSOPHY?

Which is the wider outlook?

ON THE LOOKOUT

Sir Oliver Lodge's publication entitled "Raymond, or Life After Death," has received much attention from sensational newspaper writers, as well as from psychic dilettanti of various sorts. A careful perusal shows the alleged "communications" to be of the same order of "spirit" communications as were so common in the last quarter of the nineteenth century, and of no greater value than those in giving a clue to the states after death. The sub-title of the book is "Examples of the Evidence for Survival of Memory and Affection After Death," but the reader looks in vain for unquestionable evidence in that direction, for he is continually confronted with the fact that a spiritualistic medium was the interlocutor between the supposed "spirit" and the family. In regard to this medium we are informed that she was a person of small intellectual equipment and of no scientific knowledge whatever, and that at times her reports of what Raymond's spirit was saying were incoherent, unintelligible, and occasionally absurd. The members of the bereaved family were thus driven into the position of deciding for themselves which of the medium's statements were from the supposed Raymond "spirit" and which not, evidently the recognized "scientific" attitude. It does not seem to have occurred to them that if the medium was capable of incoherent, unintelligible and absurd statements "at times," her claim to be in communication with the "Raymond spirit," together with all her statements in relation thereto, have no verifiable standard for acceptance.

One most look elsewhere than to the intrinsic merit of the book itself in order to account for the public attention it has received, and the only thing discernible is Sir Oliver Lodge's reputation as a scientist. There is no question in regard to his attainments in the particular field of his endeavor, but it should be noted that the methods pursued and qualities evolved along material lines, not only do not fit one to investigate the psychic realm of being, but can only lead to error and bewilderment.

Credulity and superstition still have a strong hold on humanity despite the fact that the key to an understanding of Man's real nature and inner constitution has been held out to the world for nearly forty years. Those who have recognized the key and followed the path that it opened the doors to, have learned infinitely more than modern science can teach them, but not being in the public eye which sees only material accomplishments, their calls for attention have not been generally heard.

Without going very deeply into the nature of the states after death, a few general statements from the psychology of the ancient sages will show the folly of placing any reliance on "spirit" communications, direct or indirect. Each human being is self-conscious, and in this respect all are alike. The differences between men arise from their different ways of looking at things, what they set store by and what they pass by. During a life-time each has his own peculiar bent, and applies his acquisitive powers in that direction to the exclusion of other things equally within his reach. When he leaves the body, he carries with him his likes and dislikes, his modes of thought and tendencies, and in the "astral world" sees things as he thinks they are, building his own world about him; it is peculiarly his world, and not that of any other, and has its exact analogy in the dreaming state. Supposing it possible in exceptional cases for a waking person to communicate with a person who is dreaming, the report received would be nothing but the visions of the dreamer, and would convey no knowledge of the condition or experiences of other dreamers; there is as much reason to call such a communication a "spirit" communication, as in the case of one who had left the body. If, in addition to this, it is remembered that the dream state is a short

and transitory one, preceding the "deep-sleep" state of longer duration during which all physical life reflexes and stimuli have ceased, a conception may be had of the states or "stages" after death that every human being passes through, each according to his own ways of thought, will and feeling—proceeding from the purely physical and personal to the higher individual and spiritual, and all of these the "effects" of the life last lived. Those who have passed into the individual spiritual stage are beyond the reach of easy-going mediums, but those who are still in the personal astral stage are not immune from such nefarious disturbance by mediumistic meddlers. When we consider how little we learn in a life-time—our only opportunity to gain wisdom—the futility of endeavoring to open up communication with "dreamers" in the hope of gaining knowledge of after death states, is easily seen.

All of the above applies more directly to natural deaths; there are exceptions in the case of death by violence; in such case the condition is that of semi-consciousness—partly awake and partly dreaming—where the consciousness has mixed impressions, and cannot distinguish between those of its own visions and those which come from external sources. At the best the Lodge "communications" might be of this class, but, in our opinion, the evidence points in the direction of mediumistic fabrication.

Elsa Barker's works, "Letters From A Living Dead Man," and "War Letters From A Living Dead Man," should be considered from the point of view above indicated—a view based on the Theosophy recorded by Madame Blavatsky, which differs widely from the astral vaporings and speculations of self-styled theosophical writers of the day, whose materialistic conceptions outclass the grossest materialism of early time spiritualists. Elsa Barker has written books previously to the two named; that her style is not changed in these present volumes may be of interest to the reader who accepts her claims that the supposititious "X" (deceased) had either automatically or telepathically communicated the words and phrases attributed to him. And if the external evidence is not sufficiently clear, let the reader examine the alleged statements of this "peerless individuality" in regard to post-mortem existence, and point out if he can any relation between the Theosophy of H. P. B. and the confusion of theosophical terms found in these publications. It looks as if Elsa Barker had, without any basis or philosophical examination, accepted as correct and true the lucubrations of an astral speculator who has sold many books on the strength of his connection with a certain theosophical society, and his far-heralded claim to be able to see and communicate with beings on other planes of existence. Indeed, the ideas attributed to "X" would easily pass for those of the voluminous author referred to; they can nearly all be found in his books. That "X," as an unusual spiritual being, solemnly communicates what could have been bought at the book stores for many years savors simply of a mere "literary trick." The appearances are against the knowledge, understanding and power of the posited "X," as well as those of his admitted amanuensis. And if, passing over all these considerations, we look for any great principles and laws as applicable to daily life and "living *living* men," we look in vain. It is true that "brotherhood," "humanity," "peace" and other desirable things are much referred to in these books, but this admixture only reminds us of the old Persian line which says that "if poison is mixed with sugar, people will cram it into their mouths."

A call on all churches of all denominations to make Sunday, February 25, a day of repentance and prayer to supplicate God to avert war by the United States was recently issued by the Executive Committee of the Association of German-American Pastors.

The prayer programme suggested by the call was: "First, to repent for America's share in the blood guiltiness of war; and, secondly, to call upon God in earnest supplication to hinder and destroy all evil counsel and base machinations which are at work to plunge our nation into the European world war, and that He graciously endow our government and our President with wisdom and a firm determination to lead our nation through these perilous days and to preserve to our people the blessings of peace."

One wonders to *which* God the Pastors desired these prayers to be addressed. Was it to the German God to whom the German peoples pray? Or to the English God, or the French God—or, perhaps, to the *American* God? Surely if any of these national gods have power, mercy or understanding, war would not have been permitted at all; and the very fact that war does exist is in itself sufficient evidence that such gods have the power neither to prevent nor to stop it. Man alone can perform such wonders; for the causes of war lie wholly in the selfishness of mankind—a selfishness whose root is ignorance. Let man dig out this root, and wars will cease. The effect will be automatic, the result of man's own thoughts and deeds from an unselfish basis. Meantime public prayer goes on—to this, that or the other God, or idol—and in the name of Jesus, who himself directly warned against *public* prayer, and who taught that God was not outside, but the Father within.

Quite refreshing, in contradistinction to the Christian practices noted above, is the naive attitude toward God and prayer of the Macusi Indians of northern Brazil and the Guiana colonies. The story of the explorers sent by the University of Pennsylvania to study the tribes of this region is now being told in the University's *Museum Journal.* Of the Macusi tribe it is written that they recognize a Creator, but do not petition Him because they say *He knows what they need.* With both parties accepting the idea of a Supreme Being, an outside Creator, who is the more logical and sensible in practice, the praying Christian or the "benighted," non-praying "Heathen"? As to the results flowing from religious beliefs and practice the Macusis certainly might stand as an example to our "Christian" tribes. For the explorers say that in trading the natives are simple and honest; that every one is polite; even that the children respect their parents—this last must read strangely to Christian eyes! The account states further, "These people have no punishments for crime because no one ever does wrong." Theft, in fact, has never been heard of. Speaking of another tribe, the statement is made that although these people had never seen a white man, they were not *nervous!* Was greater penetration ever shown in the selection of a word!

Weathervanes, not the buildings on which they are placed, show which way the winds are blowing. The constant shifting of scientific theories and speculative inferences as to the import of ascertained phenomena, more and more mark the drift and current of modern scientific thought in the direction of the occult explanation of life and its mysteries. "A Chemical Sign of Life," by Dr. Shiro Tashiro, and published by the University of Chicago, where this Japanese is an instructor in the department of physiological chemistry, is a notable example. Dr. Tashiro finds as the result of numerous and long-continued experiments that "seeds are living, because on stimulation by a pin-prick, they exhale carbon dioxide gas in a fashion similar to the manner in which animal organisms give out that gas when stimulated." Another conclusion reached is that "the question of how much we are alive must be answered by the determination of the extent to which we are undergoing energy transformation. These kinds of changes occur in our brains when the nerve impulses are passing—an electrical change, a chemical change, and a physical change." Substitute a different formulary: "A spiritual change, a

mental change, and a dynamic change," for Dr. Tashiro's verbiage, and the whole unvarying process of nature is indicated, as set forth in the "three lines of evolution," of the *Secret Doctrine,* published by H. P. B. in 1888. "ALL is LIFE," says the same work, "and every atom *is a Life*. The whole order of Nature indicates a progressive march toward a higher life. The Universe is worked and *guided* from *within outwards,* and man is the living witness to this Universal Law and to the mode of its action." The unavoidable logic of the necessities of their own investigations is steadily driving the men of science to perceive that the boasted modern theory of evolution is but a materialistically limited perception of the doctrine of metempsychosis, as was stated in *Isis Unveiled,* published in 1877. Once the basic idea of an omnipresent, imperishable LIFE, is accepted, the path of the scientific student to the occult teachings is straightened and shortened.

Quite in the same trend, and merely another perception of that *"unity* of all in nature," which forms the basis and thesis of the *Secret Doctrine,* is an article in the Hearst newspapers by Woods Hutchinson, M. D., a popular writer very widely known, on the subject of light and color. Dr. Hutchinson perceives and says that "the light waves have, in themselves, no color, just as the sound waves have in themselves no notes. Some persons associate sounds with colors, and an exquisite piece of music is for them almost a visible melody." It is also indicated that what we *call* the colors, are not so in fact, but the *sensations* aroused in us by the impact of the light waves—in other words, all that we perceive is an *effect* produced in ourselves, not light in itself, and these effects vary in accordance with the light absorbed or reflected, and that over and beyond the sensations aroused in us by the impact of light waves, "they produce other recognized effects." From this it is not a far cry to the perception that we only *feel* what we absorb, and *see* what we reflect, *i. e.,* fail to absorb, and that these two are parts of one whole—the *life* with which we are in contact at each instant. From this to the GREAT PERCEPTION that the Life in each of us, and the Life outside of us, is one and the same LIFE, undivided and unspent, that "runs through all time, extends through all extent," is not a hopeless or an impossible leap into the dark, but rather from spectral sensation into light itself. So far the world is but feeling and seeing the effects produced in the mind of the race by the Message of Theosophy, and those sensations are as mixed, as confused, as bewildering, as the prisms of the individual minds of men are many. But earnest students of that message know that in time the Message itself will be recognized and studied, and will themselves work on in full faith and confidence to hasten the day of that recognition.

Still a third index of the flux of speculative science toward at least a wider horizon of the possible, if not yet of the limitless perception that "Life is an infinite cycle within the one Absolute Eternity, wherein move numberless inner cycles, finite and conditioned"—to quote again from the *Secret Doctrine*—is a syndicated article by Arthur Keith, F. R. C. S., and F. R. S.—to employ only a portion of his alphabetical distinctions. Mr. Keith was formerly President of the Royal Anthropological Society of Great Britain and Ireland, and he boldly affirms, "there is not a single fact known to me which makes the existence of a human form in the Miocene period an impossibility." Thus the "scientific man" is getting older all the time. Religiously, man is still 5,000 odd years of age; scientifically his birth-date is being shoved back farther and farther. The pioneers of thought of a scant half century ago trembled at affixing a period of possibly 50,000 years to human life on this earth; then 100,000 years was held and heralded as the "great age" of human existence. Recently, as was noted in these pages, scientific guessers have ventured to estimate that even 500,000 years for man on

earth was a possibility. Prof. Keith now negatively declares for an added possibility of at least 1,000,000 years over any previous scientific dream. We think it will not be taxingly long on the patience to attend till we shall hear of a scientific speculator who will take the glory of affirming what was stated to be the fact by H. P. B.—that men have lived in bodies of flesh on this globe for more than 18,000,000 years.

An interesting side-light on Prof. Keith's declaration is afforded by recent inferences drawn from the study of Chinese dragons as pictorially represented in the art of the flowery kingdom—we should say Republic—since time immemorial. Students of psychology affirm well-nigh unanimously that man creates relatively, not absolutely; that is, "from a condition of facts he can form, by distortion, other facts. But the summoning of an imaginative being from pure nothingness, from sheer fancy, cannot be achieved." The dragon, they say, could not have been imagined in entirety. For every creation, for every myth and legend, there was a foundation in fact. H. G. Seeley, F. R. S., declares that the oriental concept of the dragon exists as far back as recorded and legendary history can be traced. Five thousand years before Christ the Chinese had this peculiar monster on their banners and temples. Whence did it come? The paleontologists declare that the anatomy of the Chinese dragon is strikingly like that of the reptiles of the Mesozoic periods. It duplicates with striking fidelity the physical peculiarities of the pterodactyl. Science now asks the question: "Did the ancestor of the man of the Mousterian age draw the pterodactyls of the Mesozoic age and preserve the drawings, slightly distorted by time, in the present Chinese dragons? The vast age of the human race is now believed to be the ultimate explanation of all fearsome folklore." One may soberly ask, Are not all theological and scientific imaginings and fancies in fact the myths and folklore memories distorted it is true, but none the less memories, of "the ancient, eternal doctrines of the Wisdom-Religion," which, as Bhagavad-Gita says, "were lost in the course of time," but preserved by the great Lodge of Masters, and now again put forth by H. P. Blavatsky?

Travel for February contains two very interesting articles for all theosophical students interested in the second and third Objects of the old Theosophical Society. One is entitled, "The Wedding of A Hindu Prince," and its pathetic text and illustrations vividly indicate the immense obstacles that encompass the Indian mind of today in child-marriage, and the constrictions of caste and theological fetters. The other, "Enchantment and Sorcery In Morocco," is a vivid present day tale of the feats of magic performed for Europeans and Americans by a wandering Moorish ascetic. The recital makes one smile at the lame climaxes of "mediums" and the pseudo-claimants to occult powers with which the Sunday advertising pages, and the books of the psychic researchers, no less than the mouths of the credulous believers in the boasts of *soi-disant* "adepts," are filled.